

بسم الله الرحمن الرحيم

THE SHARH OF BULUGH AL MARAAM

BOOK 4: ZAKAH, CHAPTER 3: VOLUNTARY CHARITY, PAGE 226

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DARS TWO

THE VIRTUES OF VOLUNTARY CHARITY

باب صدقة التطوع

Chapter 3: Sadaqat at-Tatawu' or Voluntary Charity

عن أبي هريرة - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال: «سبعة يظلهم الله في ظله يوم لا ظل إلا ظله ...». فذكر الحديث وفيه: «ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه». متفق عليه

652. Abu Huraira (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His..." He mentioned the rest of the hadith, which says, "and a man who gives charity so secretly that his left hand does not know what his right hand has given." (i.e. nobody knows how much he has given in charity).

[Agreed upon]

One of the people that will be under the shade of Allah will be a man who when he gives charity others don't know about it

Abu Huraira narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.'

[Al-Bukhari (660) and Muslim (1031)]

-Whenever you give charity and follow it up with injury, you lose all your Baraka.

-The shade of Allah will prevent people from drowning in their sweat.

وعن عقبة بن عامر - رضي الله عنه - قال: سمعت رسول الله - صلى الله عليه وسلم - يقول: «كل امرئ في ظل صدقته حتى يفصل بين الناس». رواه ابن حبان والحاكم

653. 'Uqbah Ibn 'Amir (RAA) narrated, 'I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say, "Everybody will be shaded

by his Sadaqah (on the Day of Judgment) until it has been judged between the people."

[Related by Ibn Hibban and Al-Hakim]

- Not only will your charity be shade but your Ramadan and Qur'anic recitation will also intercede for you.

- You are not allowed to ask how they will do so because Allah has the Power to do anything.

وعن أبي سعيد الخدري، عن النبي - صلى الله عليه وسلم - قال: «أيما مسلم كسا [مسلمًا] ثوبا على عري كساه الله من خضر الجنة، وأيما مسلم أطعم مسلما على جوع أطعمه الله من ثمار الجنة، وأيما مسلم سقى مسلما على ظمإ سقاه الله من الرحيق المختوم». رواه أبو داود وفي إسناده لين

654. Abu Sa'id Al-Khudri (RAA) narrated that the Prophet (*Sallallahu alayhi wa sallam*) said, "Any Muslim who clothes another Muslim who is naked, Allah will clothe him from the green garments of Paradise. Any Muslim who feeds a Muslim who is hungry, Allah will feed him from the fruit of Paradise, and any Muslim who gives drink to a Muslim who is thirsty; Allah will give him a drink from the Sealed Nectar."

[Related by Abu Dawud with a weak chain of narrators]

O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.

(Muhammad 47:7)

-helping Allah is by Helping His course with your charity.

Abu Huraira reported Allah's Messenger (*Sallallahu alayhi wa sallam*) as saying: Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me.

He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds?

Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.

[Sahih Muslim, Book 32, Hadith 6232]

- Allah Loves His servants so much.

وعن حكيم بن حزام - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال «اليد العليا خير من اليد السفلى، وأبدأ بمن تعول، وخير الصدقة عن ظهر غنى، ومن يستعفف يعفه الله، ومن يستغن يغنه الله». متفق عليه، واللفظ للبخاري

655. Hakim bin Hizam (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than he who takes it). One should begin by giving to his dependents. And the best Sadaqah (charity) is that, which is given by a wealthy person (from the money which is left over after his expenses). And whoever abstains from asking others for some financial help, Allah will provide for him and save him from asking others; Allah will make him self-sufficient."

[Agreed upon and this version is of al-Bukhari]

- The man who gives charity is better than the one who asks for it.

- So every Muslim should strive to be the hand on top.

Abu Hurayra said that the Messenger of Allah (*Sallallahu alayhi wa sallam*), said, "The strong believer is better and more beloved to Allah than the weak believer although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, 'If only I had done such-and-such.' Rather say, 'The decree of Allah. He does what He will.' Otherwise you will open yourself up to the action of Shaytan."

[Sahih Muslim, Book 33, Hadith 6441]

- The strength the prophet (*Sallallahu alayhi wa sallam*) is talking about in this hadith is physical, economical and spiritual.

وعن أبي هريرة - رضي الله عنه - قال: قيل يا رسول الله: أي الصدقة أفضل؟ قال «جهد المقل، وأبدأ بمن تعول». أخرجه أحمد، وأبو داود، وصححه ابن خزيمة، وابن حبان، والحاكم

656. Abu Huraira (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) was asked, 'Which kind of Sadaqah is better? He replied, "That which is given by one who does not have much property. And begin by giving to your dependents."

[Related by Ahmad, and Abu Dawud Ibn Khuzaimah, Ibn Hibban and Al-Hakim graded it as Sahih]

- The best charity is to your close relatives, wives and children.

- The best charity is to your dependents.

- Begging can be halal and haraam.
- If you beg and you don't need it, you are swallowing the fire of hell in your belly.
- But a man stricken with calamities can beg.
- If you abstain from begging, Allah will make you self-sufficient.
- When you beg it takes away your dignity and prestige.
- A woman is allowed to give her zakah to her husband if she is rich and her husband is poor.
- But a rich husband is not allowed to give his zakah to his wife, because it is compulsory on him to feed and maintain her.

وعنه قال: قال رسول الله - صلى الله عليه وسلم: «تصدقوا»، فقال رجل: يا رسول الله، عندي دينار؟ قال: «تصدق به على نفسك»، قال: عندي آخر، قال: «تصدق به على ولدك» قال: عندي آخر، قال: «تصدق به على خادمك» قال: عندي آخر، قال «أنت أبصر». رواه أبو داود والنسائي، وصححه ابن حبان والحاكم

657. Abu Huraira (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Give Sadaqah." A man then said, 'Allah's Messenger, I have a Dinar.' He then said to him, "Give it to yourself as Sadaqah." The man again said, 'I have another one.' The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Give it to your children as Sadaqah." He said, 'I have another one.' He said, "Give it to your wife as Sadaqah." The man again said, 'I have another one.' The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Give it to your servant as Sadaqah." He said, 'I have another one.' The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "You know better to whom you should give it."

[Related by Abu Dawud and An-Nasa'i Ibn Hibban and Al-Hakim regarded it as Sahih]

وعن عائشة رضي الله عنها قالت: قال النبي - صلى الله عليه وسلم: «إذا أنفقت المرأة من طعام بيتها، غير مفسدة، كان لها أجرها بما أنفقت ولزوجها أجره بما اكتسب، وللخازن مثل ذلك، ولا ينقص بعضهم أجر بعض شيئا». متفق عليه

658. 'A'ishah (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "When a woman gives some of the foodstuff (which she has in her house) in charity without being extravagant (without being wasteful), she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the keeper (if any) will be similarly rewarded. The reward of one will not decrease the reward of the others."

[Agreed upon]

وعن أبي سعيد الخدري - رضي الله عنه - قال: جاءت زينب امرأة ابن مسعود، فقالت: يا رسول الله، إنك أمرت اليوم بالصدقة، وكان عندي حلي لي، فأردت أن أتصدق به، فزعم ابن مسعود أنه وولده أحق من تصدقت به عليهم، فقال النبي - صلى الله عليه وسلم: «صدق ابن مسعود، زوجك وولدك أحق من تصدقت به عليهم». رواه البخاري

659. Abu Sa'id (RAA) narrated, 'Zainab the wife of Ibn Mas'ud came along and said to the Prophet (*Sallallahu alayhi wa sallam*), "O Messenger of Allah! You have commanded us today to give as Sadaqah (charity). I have some jewellery of mine and I wanted to give it as Sadaqah, but Ibn Mas'ud claims that he and his children are the most entitled to my Sadaqah (deserve it more than anyone else)

The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Ibn Mas'ud is right. Your husband and your children are more deserving."

[Related by Al-Bukhari]

وعن ابن عمر رضي الله عنهما قال: قال النبي - صلى الله عليه وسلم: «ما يزال الرجل يسأل الناس حتى يأتي يوم القيامة ليس في وجهه مزعة لحم». متفق عليه

660. Ibn 'Umar (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "A man who persists in begging people to give him charity, will come on the Day of Judgment and there will not be a piece of flesh on his face."

[Agreed upon]

- This hadith is talking about the professional beggars.
- They refuse to work and beg instead.

وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «من سأل الناس أموالهم تكثر، فإنما يسأل جمرا، فليستقل أو ليستكثر». رواه مسلم

661. Abu Huraira (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "He who asks others to give to him in order to increase his own wealth, is akin to one who asks for live coals. He who wishes to have more, let him have it and he who wishes to have less, let him have it."

[Related by Muslim]

وعن الزبير بن العوام - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال «لأن يأخذ أحدكم حبله، فبأتي بحزمة الحطب على ظهره، فيبيعها، فيكف الله بها وجهه، خير له من أن يسأل الناس أعطوه أو منعوه». رواه البخاري

662. Az-Zubair bin Al-'Awwam (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "It is better for any of you to take a rope and cut some wood (from the forest) and carry it over his back and sell it, to preserve his dignity (as he is earning his own living), rather than ask a person for something and that person may give him or not."

[Related by Al-Bukhari]

وعن سمرة بن جندب - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «المسألة كد يكذبها الرجل وجهه، إلا أن يسأل الرجل سلطاناً، أو في أمر لا بد منه». رواه الترمذي وصححه

663. Samurah bin Jundub (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Begging is like a scratch with which a man Scratches his face; unless one is asking the ruler or in the case of dire necessity."

[Related by at-Tirmidhi, who regarded it as Sahih]

- The ruler will give from the zakah funds so it is better to write and request of him.

Talhah ibn 'Ubaidullah narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "Indeed, Allah the Exalted is the Giver, He love generosity and noble manners, He detest bad manners."

[Shu'ab al-Eman al-Bayhaqi (13/287) No. 10346, Hilyatul Awliya Abu Naeem (5/29), al-Jaami al-Saghir al-Suyuti (1/308) No. 3328] (Hasan)

THE VIRTUES OF CHARITY

1. THE GENEROUS IS ONE OF ALLAH'S 99 NAMES AND ATTRIBUTES

- He is Al-Karim (The Most Kind).

Talhah ibn 'Ubaidullah narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said: "Indeed, Allah the Exalted is the Giver, He love generosity and noble manners, He detest bad manners."

[Shu'ab al-Eman al-Bayhaqi (13/287) No. 10346, Hilyatul Awliya Abu Naeem (5/29), al-Jaami al-Saghir al-Suyuti (1/308) No. 3328] (Hasan)

2. IT SAVES YOU FROM THE HELLFIRE

Adi bin Hatim (RA) reported: I heard the Prophet (*Sallallahu alayhi wa sallam*) saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)."

[Al-Bukhari (7512) and Muslim (1016)]

In another narration 'Adi bin Hatim (RA) reported Messenger of Allah (*Sallallahu alayhi wa sallam*) as saying: "Allah will surely speak with everyone of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not find it, then with a kind word."

- You should not look down on a small act of charity because Allah said:

So whosoever does good equal to the weight of an atom (or a small ant), shall see it.

(Az-Zalzalah 99:7)

And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

(Az-Zalzalah 99:8)

Narrated by Abu Huraira the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that"

[Sahih Bukhari (4/130) No. 3321]

- The big secret about wealth is sharing it.
- Feeding starving children and saving their lives bi idhnillah will make you happy.
- Your conscience will not set you free if you allow them to starve.

Abu Barza narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "It may happen that a servant (of Allah) gives a loaf of bread in charity but it turns out to be great as Uhud to Allah."

[classed as daeef by al-Albaani in Daeef al-Jaami' al-Sagheer (1/216) no. 1501]

3. CHARITY SAVES YOU FROM CALAMITIES AND CATASTROPHIES

4. IT COOLS THE ANGER OF ALLAH

5. IT INCREASES YOUR LIFESPAN

6. CHARITY WIPES OUT SINS THE WAY WATER EXTINGUISHES THE FIRE

On the authority of Muadh bin Jabal (RA) who said: I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire." He (*Sallallahu alayhi wa sallam*) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the zakat ; fast in Ramadhan; and make the pilgrimage to the House.

"Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; **charity wipes away sin as water**

extinguishes fire; and the praying of a man in the depths of the night." Then he (*Sallallahu alayhi wa sallam*) recited: "[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."

[As-Sajdah, 16-17] Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, O Messenger of Allah." He (*Sallallahu alayhi wa sallam*) said, "The head of the matter is Islam, its pillar is the prayer and its peak is jihad." Then he (*Sallallahu alayhi wa sallam*) said, "Shall I not tell you of the foundation of all of that?" I said, "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Restrain this." I said, "O Prophet of Allah, will we be taken to account for what we say with it?" He (*Sallallahu alayhi wa sallam*) said, "May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?"

[Sunan Tirmidhi (5/11) No. 2616, Sunan Ibn Majah (5/116) No. 3973, Musnad Ahmad (5/231) No. 22069]

- may be you broke your oath and have to give charity
- you have to feed 10 poor people or clothe them, free a slave or fast 3 days

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah make clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

(Al-Ma'idah 5:89)

- Sleeping with your wife during daylight in Ramadan when you are fasting also necessitates charity to wipe out the sin.

Ibn Abbas (RA) narrated the Prophet (*Sallallahu alayhi wa sallam*) said concerning one who had intercourse with his wife when she was menstruating: "Let him give a dinar or half a dinar in charity."

[Musnad Ahmad (1/229) No. 2032, Sunan Abu Dawud (2/251) No. 2168, Sunan Tirmidhi (1/244) No. 136, Sunan An-Nasa'i (1/153) No. 289 and Sunan Ibn Majah (1/405) No. 640]

- Also sleeping with your menstruating wife means you will give out 4 and ¼ grams of gold in charity.
- We are allowed to give charity in public to inspire others to give.

Abu Huraira narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it,

such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.'

[Al-Bukhari (660) and Muslim (1031)]

- It all comes down to your intentions.

7. THE ONE WHO GIVES CHARITY WILL BE GRANTED SHADE ON THE DAY OF RESURRECTION

Abu Huraira narrated the Prophet (*Sallallahu alayhi wa sallam*) said: "There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.'

[al-Bukhari (660) and Muslim (1031)]

-No one should accuse you of showing off if you give charity in public with the intention to inspire others.

- You acted within the realms of Islam.

Have you seen him who denies the Recompense? (Al-Ma'un 107:1)
That is he who repulses the orphan (harshly), (Al-Ma'un 107:2)
And urges not the feeding of Al Miskin (the poor), (Al-Ma'un 107:3)
So woe unto those performers of Salat (prayers) (hypocrites), (Al-Ma'un 107:4)
Who delay their Salat (prayer) from their stated fixed times, (Al-Ma'un 107:5)
Those who do good deeds only to be seen (of men), (Al-Ma'un 107:6)
And refuse Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.). (Al-Ma'un 107:7)

Allaah says (interpretation of the meaning):

"O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zaalimoon (wrongdoers)"

[Al-Baqarah 2:254]

"The likeness of those who spend their wealth in the way of Allaah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allaah gives manifold increase to whom He wills. And Allaah is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allaah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve"

[Al-Baqarah 2:261-262]

"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you

close your eyes and tolerate therein. And know that Allaah is Rich (Free of all needs), and Worthy of all praise”

[A-Baqarah 2:267]

“Believe in Allaah and His Messenger (Muhammad), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allaah’s way), theirs will be a great reward”

[Al-Hadeed 57:7]

It was narrated that Abu Hurayra (may Allaah be pleased with him) said: The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: “Whoever gives charity equal to a date from good (halal) earnings - for Allaah does not accept anything but that which is good - Allaah will take it in His right hand and tend it for the one who gave it as any one of you tends his foal, until it becomes like a mountain.”

Narrated by al-Bukhaari, 1344; Muslim, 1014.

It was narrated from Abu Hurayra (may Allaah be pleased with him) that the Prophet (*Sallallahu alayhi wa sallam*) said: “There is no day on which the people get up but two angels come down and one of them says, ‘O Allaah, give in compensation to the one who spends (in charity),’ and the other says, ‘O Allaah, destroy the one who withholds.’”

Narrated by al-Bukhaari, 1374; Muslim, 1010

It was narrated that Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: The Messenger of Allaah (*Sallallahu alayhi wa sallam*) went out - on Eid al-Fitr or Eid al-Adha - to the prayer place, and when he had finished (the prayer) he preached to the people and enjoined them to give charity. He said, “O people, give in charity!” Then he went over to the women and said, “O women, give in charity for I have seen that you are the majority of the people of Hell.” When he went home, Zaynab the wife of Ibn Mas’ood came seeking permission to see him. It was said, “O Messenger of Allaah, here is Zaynab.” He said, “Which Zaynab?” It was said, “The wife of Ibn Mas’ood.” He said, “Yes, let her in.” So they let her in and she said, “O Prophet of Allaah, today you enjoined charity, and I have some jewellery which I wanted to give in charity, but Ibn Mas’ood claims that he and his child have more right to receive it in charity.” The Prophet (*Sallallahu alayhi wa sallam*) said: “Give it in charity to Ibn Mas’ood, for your husband and your child have the most right that you should give it to them in charity.”

Narrated by al-Bukhaari, 1393; Muslim, 80.

It was narrated from Abu Hurayra (may Allaah be pleased with him) that the Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: “Allaah said: ‘Spend, O son of Adam, and I shall spend on you.’”

Narrated by al-Bukhaari, 5073; Muslim, 993.
And Allaah is the Source of strength.

WHO SHOULD RECEIVE CHARITY

Helping the needy and giving charity to the poor is one of the best acts of worship and obedience. Allaah says (interpretation of the meaning):

“Those who spend their wealth (in Allaah’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve”

[Al-Baqarah 2:274]

The greater the need of the poor person, the more mustahabb it is to give charity, because meeting needs and helping people are among the most important reasons why charity is prescribed.

It was narrated from ‘Umar ibn al-Khattaab (may Allaah be pleased with him) that the Prophet (*Sallallahu alayhi wa sallam*) said: “The best of deeds is making the believer happy, such as covering his ‘awrah, satisfying his hunger or meeting his need.”

Narrated by al-Tabaraani in al-Mu’jam al-Awsat, 5/202; classed as hasan by al-Albaani in Saheeh al-Targheeb, 2090.

Shaykh Ibn ‘Uthaymeen said:

If it is said: Which of these eight categories is most deserving of receiving zakaah funds? We say that the most deserving is the one where the need is greatest, because all of them meet the description, so whichever need is greatest should be given priority. Usually the need is greatest among the poor, hence Allaah started with them and said: (interpretation of the meaning):

“As-Sadaqaat (here it means Zakaah) are only for the Fuqaraa’ (poor), and Al-Masaakeen (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allaah’s Cause (i.e. for Mujaahidoon — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allaah. And Allaah is All-Knower, All-Wise”
[al-Tawbah 9:60]. End quote.

Majmoo’ Fataawa Ibn ‘Uthaymeen, 18/question no. 251.

It says in al-Mawsoo’ah al-Fiqhiyyah (23/303):

Giving to those who are entitled to zakaah is not all the same, rather there are distinctions. The Maalikis stated that it is recommended for the one who is giving zakaah to give priority to those who are in hardship over others, and to give them more than to the other categories. End quote.

If the poor person or beggar is incapable of working, and is prevented from working by sickness or calamity, then he must be given charity. Allaah says (interpretation of the meaning):

“(Charity is) for Fuqaraa’ (the poor), who in Allaah’s Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allaah knows it well”

[Al-Baqarah 2:273]

Sa’eed ibn Jubayr said:

These are people who have been injured when fighting for the sake of Allaah, and have become chronically sick, so they are given a share of the wealth of the Muslims.

[Al-Durr al-Manthoor, 2/89]

What is meant is that the criterion with regard to charity is need and want. If it seems to you that one beggar is in greater need than the other, then he should be given charity

first.

If the amount that you want to give in charity is sufficient to meet the need of both beggars, then share it between them, but if there is only enough for one of them, then in that case there is no sin on you if you give it to either of them, but try to conceal that from the other, so that he will not feel any resentment or envy.

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked: if a man gives zakaah on his wealth, and it is a small amount such as two hundred riyals, is it better for him to give it to one needy family or to divide it among a number of needy families?

He replied:

If the amount of zakaah is small, then it is better to give it to one needy family, because sharing it out among a number of families when it is so small will reduce its benefit. End quote.

[Fataawa Ibn Baaz, 14/316]
And Allaah knows best.

- Don't let another poor person know about the charity you give to a poor person to avoid envy, jealousy and malice.

ACCEPTING INTEREST MONEY AS A CHARITY

the Fatwa Department Research Committee -
chaired by Sheikh 'Abd al-Wahhab al-Turayri

One should expect to receive no reward or blessing for the giving charity one gives from one's unlawful earnings.

Abu Hurayra relates the following hadith which is found in Sahih Muslim: Allah's Messenger (*Sallallahu alayhi wa sallam*) said: "Allah is good and accepts nothing but what is good. Indeed, Allah commands the believers with the same command that He enjoins upon His Messengers, and He says:

"O Messengers! Eat of the things good and pure and work righteous deeds."

[Surah al-Mu'minun: 51]

"And says: 'O you who believe! Eat of the things good and pure that We have provided for you.'

[Surah al-Baqarah: 172]"

Then the Prophet (*Sallallahu alayhi wa sallam*) mentioned a man who had travelled on a long journey, his hair dishevelled and discoloured with dust. "He will raise his hands to the sky saying 'O Lord! O Lord!' but his food is unlawful, his drink is unlawful, and his clothing is unlawful. How then can he be answered?"

It is permissible for the charitable organization to accept the money that it knows the donor received through interest earnings. Unlawfully earned money is forbidden for the person who earned it, not for people who later receive that money from him through lawful means.

Indeed, it is the duty of someone who has come into unlawful wealth to rid himself of it by spending it on the needy and in public works. However, he must do so with the intention of ridding himself of unlawful wealth and not with the intention of charity.
And Allah knows best

On the authority of Abu Huraira, who said : the messenger of Allah said : "Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye messengers ! Eat of the good things and do right". And Allah the Almighty has said : "O ye who believe! Eat of the good things wherewith We have provided you" Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered !"

[Related by Muslim]

Al-Nawawi (rh) said: Al-Ghazaali said: If he has any haraam wealth and he wants to repent and get rid of it - if it has a particular owner then he must give it to him or to his representative. If he is dead then he must give it to his heir. If it belongs to someone who he does not know and he has no hope of finding him, then he should spend it on the public interests of the Muslims, such as bridges, border posts and mosques, and other things which the Muslims share. Otherwise he may give it in charity to poor people. This is what al-Ghazaali said and what others of our companions mentioned, and it is as they said, because it is not permissible to destroy this wealth or throw it into the sea. There is no other option but to spend it on the Muslims' interests. And Allaah, may He be glorified and exalted, knows best.

[Al-Majmoo' (9/351)]

A person is obliged to refrain from Ribaa since it is forbidden by the texts of the Quran and Prophetic narrations and by the consensus of the scholars. Allaah Says (what means): (But Allah has permitted trade and has forbidden interest.)

[Quran 2:275]

Furthermore, Allaah threatens and warns the one who consumes Ribaa or deals with it and does not repent, as He Says (what means): (And if you do not give up what remains [due to you] of interest, then be informed of a war [against you] from Allaah and His Messenger.)

[Quran 2:279]

However, if a person dared consuming Ribaa, and then repents and wants to get rid of its consequences, or that he was forced to save his money in a bank which involves interest, then the ruling is that it is forbidden for him to own the money that resulted from Ribaa as already clarified. As regards giving this money to the poor and destitute, then this money is lawful for them [poor and destitute] as they received it in a lawful way. This differs with the original owner of this money who obtained it through an unlawful way, and this is the difference between the two situations.

The evidence about this is the narration reported by Anas that Bareerah gifted the Prophet some meat which was given to her as a charity to and he said: "It is a charity for her but to us it is a gift.", because the Prophet is forbidden from accepting charity. However, when he received it in a lawful way (i.e. gift) it became lawful for him. Al-Ghazaali said: 'If the person who obtained Ribaa gives it to the poor, it is not forbidden for the poor, rather it is for them lawful and pure money.'

This means that if the poor take the interest from the person who received it, then it is lawful for them and it is not considered as have taken Ribaa.

وقال الإمام مالك بن أنس: كل أحد يؤخذ من قوله ويترك إلا صاحب هذا القبر

Imam Malik bin Anas (rh) said: "Anyone's opinion may be accepted or rejected, except the occupant of this grave," (the grave of the Prophet (*Sallallahu alayhi wa sallam*)).

[Al-Bidayah Wan-Nihayah, (14/160)]

The Prophet (*Sallallahu alayhi wa sallam*) declared: "Indeed, Sadaqah ought not to be given to the family of Muhammad."

(Narrated by Muslim)

Abu Huraira reported that when al-Hasan bin Ali (r.a.) took one date from the sadaqah dates, the Prophet (*Sallallahu alayhi wa sallam*) said to him: "Nay, spit it out! Don't you know that we cannot eat from charity?"

(Narrated by Bukhari and Muslim)

In light of the above authentic narrations, the scholars of Islam are unanimous that the Messenger of Allah (*Sallallahu alayhi wa sallam*) declared the receipt of Zakat and Sadaqah haraam for not only his immediate family, but his whole tribe of Banu Hashim.

Thus that includes the family and offspring of Hadrat Imam Ali ibn Abi Taalib (r.a.), Hadrat Aqil ibn Abi Taalib (r.a.) and his offspring, Hadrat Jaafar al Tayyar (r.a.) and his offspring and Hadrat Abbas (r.a.) and his offspring.

The term 'Syed' has become synonymous today with those who claim to be descendants of Prophet Mohamed (*Sallallahu alayhi wa sallam*), and Allah Alone knows best. If they indeed belong to the descendants of Prophet Mohamed (*Sallallahu alayhi wa sallam*) or the descendants of Banu Hashim, then the taking of Zakat and Sadaqah would not be permissible for them.

Whatever written of Truth and benefit is only due to Allah's Assistance and Guidance, and whatever of error is of me. Allah Alone Knows Best and He is the Only Source of Strength.

QUESTION 1:

is it still considered the same reward if one gives charity to his family which are kuffar?

ANSWER_1:

- If they are not antagonistic towards Islam you can give them charity.
- Otherwise it is haraam to give in charity to them.
- You give 1/5 away in charity if you got a loan in darul harb and didn't pay it back.

QUESTION 2:

If you live in Dar ul Harb are capable of earning... but depend on you parents savings because you don't want to give taxes that end up as bullets for your brothers ...until you finish your

education...i.e. for your lodging and boarding and transport are you begging or taking charity from your parents.

ANSWER_2 :

- You have to work.
- You shouldn't live off your parents like a parasite.

QUESTION 3:

I live in the US, I want to know the ruling on keeping a job in US (paying federal tax)

ANSWER_3:

- Everyday people complain about living in the USA.
- Save your money and make hijra to the Gulf countries if you feel this way.
- Don't stay in their country and plant bombs; make hijra.
- If you get caught don't call names of people who didn't give you fatwah for this.